

intrinsically valuable, regardless of how lazy they might appear? What would St. Francis of Assisi have said to Haught on this point? Are animals worth less because they cannot participate in building the “noosphere” as we can? Moreover, who decides what “the ongoing creation of the world” involves? Finally, is not just *being* enough?

In contrast to Chapter Twelve, which, as we see, gives us more questions than answers, Chapter Eleven, titled “Deeper than Death,” brings us back to Haught’s Whiteheadian process orientation. Here, Haught gives us consolation that all is not lost upon death. He reminds us that each moment of our existence is taken up and held in the mind of God, where it remains in its full immediacy. Nothing that is real is lost or forgotten. This process view fits well with the image of an unfolding, and evolving, universe that biology and physics are giving us today.

In conclusion, *Deeper than Darwin* goes beyond the mere statement that Christianity and evolution are compatible. It argues that we must turn to religion, with its ancient interest in plumbing the depths of reality, in order to understand life and the universe. Provocative in its strong emphasis on the consonance between the notion of progress in evolution and the future-oriented (eschatological) aspects of Christianity, *Deeper than Darwin* gives us much to consider as we reflect anew on the significance of scientific theory for religious belief.

W. MALCOLM BYRNES, PH.D.

Howard University College of Medicine
Washington, D.C.

***One Person at a Time: Citizen Advocacy for People with Disabilities*, by Adam Hildebrand. Brookline, MA: Brookline Books, 2004. 251 pp. Appendixes.**

At a recent meeting of our church youth group, the director and I kicked around some service projects with our teenaged charges. It was a typical list of prospective good

deeds: helping with the church’s fall rummage sale and auction, weeding the old rectory grounds, collecting money for victims of hurricanes Katrina and Rita.

Only when the possibility of visiting elderly shut-ins was suggested did certain members of our group begin rolling their eyes and sinking deeper into the sofas. One teen, in particular, let us know that this was a project for which we could not count on her assistance. What, the director inquired, was her problem with visiting elderly parishioners? It was a query to which all of us present knew the answer; the real question was whether this girl would be honest enough not to construct some elaborate excuse.

Her response was surprisingly straightforward, if delivered with the unthinking callousness of youth. “It’s just,” she said, struggling for the words, “that I can’t deal with old people.”

It is a reply each of us has offered, at some time or another, when faced with a weaker human being in need. And if it is often used as an excuse to ignore the problems of the elderly, it is even more frequently employed—to a power of ten, twenty, thirty, or more—by those confronted with the disabled.

A. J. Hildebrand has not leaned on this particular crutch. He founded a citizen advocacy office in Beaver, Pennsylvania, and spent sixteen years coordinating its services, matching volunteers, many of them reluctant or skeptical, with clients who had been denied the most fundamental pleasure of human contact because of their disabilities.

Now he has written a book about his experiences. And *One Person at a Time: Citizen Advocacy for People with Disabilities* is certainly a clearly stated and effective introduction to the citizen advocacy movement, its origins, philosophies, and goals—as well at what makes it different from the state-sponsored human services in which Mr. Hildebrand worked before seeking a more humane alternative.

But perhaps inevitably, it is the many anecdotes, culled from a variety of clients and their citizen advocates across the country, that give this book its greatest resonance. They offer an unflinching, firsthand look at a world where

many of us, Christians or no, fear to tread—a world behind institutional walls, inside nursing care facilities, group homes, and even the private residences of our neighbors, where the disabled are kept hidden from view, so that the rest of society can avoid envisioning Jesus as a hungry, thirsty, naked stranger, and can forget his command that “whatever you did for one of the least of these brothers of mine, you did for me.” It is a piece of scripture that one citizen advocate confesses has been “written on my heart” since volunteering, and these stories make it easy to see why.

Yet while Hildebrand's work, and the work of the citizen advocacy movement, is obviously infused with a deep-seated understanding of Christian ethics, it is not an endeavor tied to a particular faith. As envisioned in the 1970s by the psychologist Wolf Wolfensberger (who provides the foreword here), it was a way to make an end run around increasingly bureaucratic social services, giving the disabled a lifeline back into society through citizen volunteers. Hildebrand describes the system that Wolfensberger rebelled against as just as unresponsive today: “Day in and day out ... I meet people who are lonely, excluded, abandoned, oppressed, drugged, and sometimes, hastened to death.” If there has been a “revolution” in human services since the days of warehouses for the disabled and mentally ill, Hildebrand contends, “it has been mostly for the human service workers, not the people being served.”

Throughout this book, Hildebrand argues convincingly that one-to-one personal interaction can be an effective counter to the red tape of the state. The client obviously benefits, gaining not only friendship but an advocate who can provide a layer of protection when, for example, caregivers miss an important change in a patient's circumstances or simply cannot understand a client's wishes.

It is also, Hildebrand suggests, a way for advocates to live the words of the Gospels. “A relationship with a person with a disability offers important lessons about the value and dignity of every human being,” he writes, “and what it means to live as part of the human community.”

Sometimes, the lessons contained in this book show how short a distance we have traveled, in our supposedly enlightened modern world. There are stories that illuminate some of the darkest, saddest recesses of the human heart. One man recalls dressing in his best clothes every Sunday to wait for his parents at the orphanage where he lived, wondering what he had done to deserve abandonment. The weeks stretched into years, but his parents never returned. “I thought my parents really loved me, but they didn't,” he says simply, “and that hurt something awful and still does today.” And there are the haunting words of one man, with an impairment that affected his face, who told Hildebrand, “Sometimes I think I am in Hell.”

There are also stories of frustration and persistence. A minister sees her investment of time and energy squandered by a female client who cannot stay away from an abusive boyfriend, yet she refuses to abandon the woman, as so many others throughout her unhappy life have done. A Georgia lawyer explains his commitment to a homeless man who refuses to change his lifestyle, noting that “being a citizen advocate calls people to reach beyond their comfort level and test [their] limits.”

If these anecdotes sometimes make the reader uncomfortable, in their depiction of sacrifices that many of us might be unwilling to make, it is to the credit of Hildebrand, who could have easily turned this volume into a feel-good recruitment tool. That, he explains, was not the point. “One cannot learn the value of a human relationship,” he writes, “by reading a book.”

That is not to say, however, that *One Person at a Time* will fail to convince many readers to become citizen advocates. It is especially timely, coming in an age where the discredited and deadly quackery of eugenics has made a partial comeback via the “right to die” movement on one hand and, on the other, the platitudes of public figures like Princeton professor Peter Singer—the so-called bioethicist who would doubtless argue that many of the people the reader meets in this volume should never have been permitted to live. Such tales of what Hildebrand calls “social de-

valuation" are common throughout these pages, most egregiously in the anecdotes concerning doctors and nurses who advise parents to institutionalize disabled children and "get on with their lives." It is difficult to imagine someone getting through *One Person at a Time* and still buying into such beliefs.

Despite its heartbreaking stories, this book is essentially hopeful, which is perhaps the deepest reflection of the author's Christian faith. Its chronicles of those who could have chosen the road more traveled, but did not, are inspiring—perhaps none more so than the story of Linda Nulph and Taylor Cordes.

Nulph, a mother of two and the wife of a Methodist minister, gave the typical response when approached about becoming a citizen advocate: "Linda thought she would listen politely—and then politely decline." She could not, however, refuse Cordes, an eight-year-old girl afflicted with cerebral palsy, who can neither walk nor talk. The unexpected joys that can sometimes occur when we refuse to say no are revealed in this vignette, and are echoed throughout in tales of the small victories and lifelong friendships that citizen advocacy can provide.

"There is great hope," Hildebrand quotes an associate of Wolf Wolfenberger saying. "It's just not where we usually look for it." So it is with this fine book, which in its examination of life's cruelest and lowest lows, gives glimpses of some of its highest highs as well.

DAN LEROY
Meriden, Connecticut

***Morality: The Catholic View*, by Rev. Servais Pinckaers, O.P. Preface by Alasdair MacIntyre; translation by Rev. Michael Sherwin, O.P. South Bend, IN: St. Augustine's Press, 2001; paperback, 2003. 141 pp. Bibliography. Index.**

Rev. Servais Pinckaers, O.P., is a contemporary master of moral theology whose principal work, *Les sources de la morale*

chretienne, was published in English as *The Sources of Christian Ethics* in 1995. *Morality: The Catholic View* was inspired by *Sources*, and has many similar themes.

Morality is a remarkable book. Although it is only a quarter of the length of *Sources*, it provides a rare opportunity to stand with a master at the top of a mountain and view of a grand, panoramic vista.

What is the vision that Pinckaers wants to show the reader?—that the Catholic tradition of moral theology is a rich one; that it has discernible patterns of growth and consistency; and that it serves the Christian life, transforming it under the guidance of the Holy Spirit and causing it to flourish through the virtues, of which the greatest is love.

Catholic moral theology is rooted in the preaching of the Lord and the apostles and in sacred scripture. It grew through the period of the Greek and Latin Fathers of the Church and then achieved a unique and culminating presentation in the writings of St. Thomas Aquinas. In the fourteenth century, nominalism caused a dislocation, leading to a moral theology based not on natural law or on the New Law of the Gospels (which leads to union with God) but on external obligation. One effect of this dislocation was that even commentators in the Thomist tradition have misinterpreted Aquinas along the lines of the obligation ethic. In contrast, Pinckaers' opening line stakes out his ground: "Catholic moral teaching is not a mere code of prescriptions and prohibitions."

So Fr. Pinckaers sets about the work of renewal in moral theology. This renewal is based on the *ressourcement*, on returning to the sources of the Tradition and reintegrating them into the Church's life, a challenge put forward by the Second Vatican Council. Fr. Pinckaers accepts the charge of the Council, specifically, that moral theology be

more deeply nourished by the teaching of the Scriptures and the Fathers of the Church ... linked more successfully to dogmatic theology and to the doctrines of the Trinity, Christ and the sacraments ... [and] grounded more adequately both scientifically and philosophically,